Volume XI DECEMBER, 1898 No. 6

Of the Church - By the Church - For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

Christmas Everywhere.

Everywhere, everywhere, Christmas to-night !
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields lie sunny and bright !

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace like a dove in his flight
Broods o'er brave men in the thick of the fight—
Everywhere, everywhere, Christmas to-night !

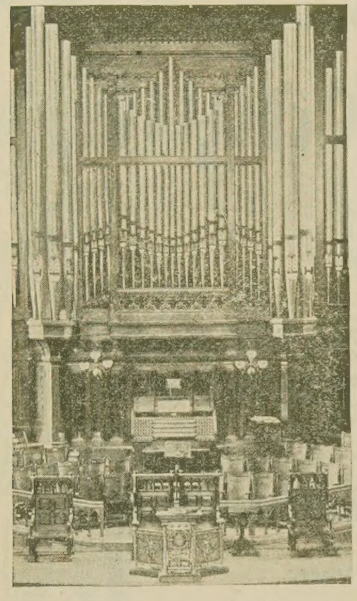
For the Christ-child who comes is the Master of all;
No palace too great and no cottage too small.
The angels who welcome Him sing from the height;
"In the city of David" a King in His might;
Everywhere, everywhere, Christmas to-night !

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light;
Everywhere, everywhere, Christmas to-night !

So the stars of the midnight which compass us round,
Shall see a strange glory and hear a sweet sound,
And cry, "Look! the earth is aflame with delight,
O sons of the morning rejoice at the sight!"
Everywhere, everywhere, Christmas to-night!

—PHILLIPS BROOKS.

THE.....



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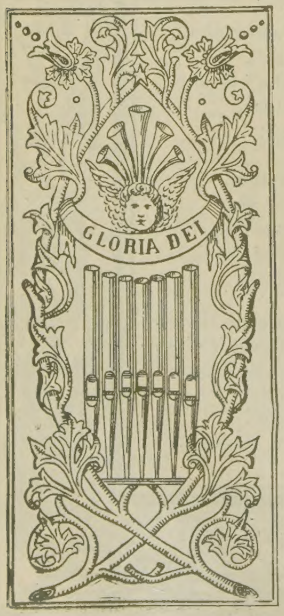

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Of the Church—By the Church—For the Church

Luther League Review

Christmas Bells

By Ray Ripley

[*Written for the Luther League Review, December, 1895.*]

Christmas bells, peal loud and clear,
Gladdest day of all the year,
You diadem,
As again the tale is told
Of that wondrous birth of old
In Bethlehem.

Christmas bells, your carols play,
While we grateful homage pay
To Him above,
Who long centuries ago
Dwelt among men here below,
So great His love.

Christmas bells, ring soft and low,
Give to hearts that sorrow know
Longed for surcease.
As the evening shadows fall,
May this Christmas bring to all
This message—peace.

The Angels' Christmas Song

By Rev. W. L. Hunton

WE hear the echoes of angelic voices, for the choirs of heaven are beginning to sing. How grateful we are to St. Luke that he has caught their words (St. Luke 2:14), and through his gospel put them upon our lips, so that in our temples of worship we can take up the song and join in the very anthem of heaven! Glad indeed are we to know that while it is our privilege to proclaim "Glory to God in the highest," the sons of God in glory are exclaiming "Peace on earth, good will toward men."

There was joy in heaven when the celestial choir sang its first Christmas song to the shepherds of Judea. That sweet refrain has come echoing down the ages, and reverberates from many lands and myriads of tongues to-day as the sweet melody of praise from the peoples of the earth to their new-born King. Oh, how the angels who brought that message of God to men must rejoice as from all around this globe voices are raised in songs of praise and commemoration of the birth of Christ.

"Glory to God in the highest," the angels sing. Yes, indeed, the Son of God, when He became the Son of Man, brought the highest degree of glory to God. Creation glorified God; redemption magnified and multiplied that glory. The angels never had so grand an occasion for song as when they were sent to chant their "Gloria in Excelsis" over the manger-cradle of their King. To-day again brings joy to the choirs of heaven, for they anticipate another happy Christmas, when they shall once more make the arches of heaven ring with the glad notes of their Bethlehem anthem.

"Peace on earth" the chorus adds. It is not merely a poetic imagination of Milton, but a historic fact, that peace prevailed the world around in that "solemn mignight centuries ago,"—

"Wherein the Prince of Light
His reign of peace upon the earth began."

Yet more, when Christ was born, the peace of God, which passeth man's understanding, came to earth. It was perfect peace between a holy God and sinful men —that peace which Christ was to purchase with His own blood. It was that peace which, once admitted into the heart, makes men live at peace one with another—the peace which will overspread the whole world when the kingdoms of the earth hall have become the people of our God.

"Good will toward men!" the anthem ends. The time has come when God's kindness and good will toward guilty men is to be fully made known. If the Babe of Bethlehem had never been born true Christmas cheer would be a thing unknown; "Merry Christmas" would never be spoken; we would know nothing of the loving and happy homes full of heaven's sunshine; Christmas pleasure and Christmas gifts would never come to us. Oh, how dark, how cheerless, how hopeless this life would be without the brightness that shines from "Bethlehem's cattle cave."

"Blessed Be the Tie that Binds" was sung by a great concourse of God's children at the World's Sunday School Convention, in London. With feelings of deepest emotion the singing gave way to wild enthusiasm as the flags of all nations were unexpectedly unfurled, and above them all were crossed the flags of Great Britain and America. Shall not our hearts warm with a greater enthusiasm as we join not only with the nations of the earth, but with the hosts of heaven, in chanting our "Gloria in Excelsis," while above the concourse of singers is waving the banner of earth and heaven, the conquering Cross of Christ?

It is a blessed privilege that we have to study the purport of the angels' songs and unite with them in their glad Christmas chorus. He who hopes to dwell in heaven should gladly avail himself of the opportunity to learn the language of its inhabitants and acquaint himself with some of its sweetest and most popular music.

A Conference of Lutherans

On December 27-29 there will occur in Philadelphia a conference of Lutherans of the General Council, General Synod and United Synod of the South, for the purpose of presenting and discussing topics of general interest to the Church at large. The congress was ordered by the action of the three general bodies at their last meetings, and is open to all members of these synods.

It is intended that the conference prepare the way for a better understanding and a more harmonious co-operation among the Lutherans in the bodies named. The first session of the conference will be held in St. John's Church, Rev. E. E. Sibole, pastor, on Tuesday, December 27, at 10 a.m.

Our Recent War and Foreign Missions

By Rev. Franklin F. Fry

NOW that our nation has entered upon a new epoch through the acquisition of foreign territory in both hemispheres, an added stimulus has been given to the study of foreign missions. Whatever may be the precise outcome of the war, or the findings of the Peace Commission, a sacred and imperative obligation rests upon us to give the islands over which our country's flag waves a participation in the blessings of a Christian government. The parting message of the Master receives a fresh application, "Go ye into all the world, and preach the Gospel to every creature." The words are so broad in their sweep, so comprehensive in their grasp, as to leave not a single loophole of escape. Wherever the foot of man has trod, wherever the march of civilization has gone, wherever a fellow being may be found in squalid wretchedness and ignorance, there we are commanded to go and bear the glad tidings of truth and salvation. It matters not what the cost or the labor or the sacrifice may be, immortal souls are imperiled, and we must go at any hazard.

To many it seems rather expensive to contribute $1,000, or even a tithe of that amount, to convert a single soul stamped with God's image; but that depends on the price at which a soul is estimated, what value it would bring in the open market. Every soul cost the Saviour's life blood and exceeds all powers of human reckoning. Even the gain of the whole world cannot compensate for the loss of a soul.

The ties which need frequent strengthening are those which bind the brotherhood of man. The dwellers in the Antilles or the Philippine Islands are just as truly our brethren as those who live next door to us on the same street in the same town, and we are responsible for the welfare of their souls. In God's sight space is nothing. Whether a man lives in Persia, or Palestine, or Peru, or Pennsylvania, whether his home is in the Orient or the Occident, in the sunny tropics or northern latitudes, whether he is a Siberian exile, or a Mohammedan captive, or an African slave, or an American freeman, makes not one particle of difference. God created them all. Christ died for all. The Gospel is proclaimed to all. And upon us rest the solemn duty and inestimable privilege of spreading that glorious Gospel to every creature.

People often wonder how it will be with the benighted heathen in the world to come, those who have never had the offer of salvation extended to them in this life. It is an idle speculation. But this much is certain: There is a tremendous responsibility somewhere. Those of us who know the Gospel must answer for those who do not. Certainly we cannot all become ordained preachers of the Word or missionaries of the cross. But we can give increased contributions to send out Bibles, build churches and educate missionaries. We can give our earnest prayers on behalf of the heathen. Every year we are appealed to for the cause of foreign missions, and by the liberality of our response we can measure the interest we take in their spiritual welfare.

Seldom, if ever, has the subject of foreign missions been so widely discussed and its claims so prominently set forth as within recent times. Thoughtful men and women of every creed have been carefully studying the whole question in all its bearings and details. It is well that it is so. If this cause is weak or unworthy of support, the sooner it is known and the more clearly it is seen the better. If, however, this cause is reasonable and of intrinsic merit, if it accomplishes all that it claims to do, then let it receive our generous and wholehearted support. What we need on this subject, as on all others, is solid and accurate information.

There are some who claim that the aim of foreign missions to christianize the world is absurd and impossible. If that claim is valid, it is fatal to foreign missions and to the whole Christian cause. Then our Lord did not mean what He said when He declared, "Go ye into *all the world*, and preach the Gospel to *every* creature." Take a broad survey of the world to-day, and how does it stand religiously speaking? One third of all the people on the globe are professing Christians. Five hundred millions bear the name of Christ. That is to say, for every Christian man, woman and child, there are two others who are not Christians.

Is it absurd or impossible to suppose that every Christian can convert either directly or indirectly two others who are not Christians? Nothing is more deeply imbedded in the Gospel than its universality. Nothing is more central in our Lord's work and claims than that He is the Redeemer and Lord of all the nations of the earth, and that of His kingdom there shall be no end.

If the Gospel is sufficiently potent to con-

vert Europe and America, the two most enlightened countries on earth, there can be no valid reason why it should not convert Asia and Africa and the inhabited isles of the sea. If *we* have been saved through the power of the Gospel, our brethren in Manila, San Juan, Honolulu, Santiago and Havana can be saved by the same power. Absurd and impossible for the Gospel to convert the whole world? A stupendous scheme, a gigantic project, a utopian dream which can never be realized? Then Christ made a serious mistake in His world-wide commission. Then His authority as Teacher, and His power as Redeemer, are at an end. A presumption that is almost overwhelming! If our blessed Saviour gave such a false charge to His disciples, and committed such a gross blunder, how can He be omniscient, almighty, divine?

Foreign missions are not a modern experiment. They are as old as Christianity, and have been in progress from the Day of Pentecost to this hour. Our Lord declared that His religion was universal, and announced that it was to go to all nations and prevail to the end of time. And to-day Christian America and Christian Europe join hands in the deliberate purpose to preach the Gospel in every continent and zone of earth. There is nothing in history more majestic than this march of Christianity from the place of its origin across the nations and down the centuries to a world wide dominion.

Look at this splendid array of solid facts! In the mission schools of the East to-day, ranging from the kindergarten to the college and the theological seminary, 700,000 pupils are gathered. Every year large numbers are being graduated, and these in turn become teachers, and thus the numbers are constantly increasing. But the greatest service which has been rendered is the translation of the Scriptures into 270 different languages and dialects. A signal triumph, a majestic achievement, contributing more toward the enlightenment and civilization of the world than any other single agency.

Every country has been entered by the heralds of the Cross, and the grand work is moving straight forward. Look at China! Fifty thousand converts to-day! What does that mean? It means that if 50,000 can be won for Christ, the entire population can be won. Look at the whole field of Protestant missions! One million of converts! Four millions attending Christian worship and receiving Christian instruction! What does that mean? It means that the lever which has lifted a million of souls out of the darkness of paganism into Christian life and liberty is strong enough to lift the whole world into the light of God. Every ten years the number of heathen converts is more than doubled. No other faith is gaining like that. Buddhism, Confucianism, Mohammedanism are barely holding their own.

Think of the Sandwich Islands! Seventy five years ago they were the abode of pagans and barbarians, without a written language, places of dread and scorn. To-day they are under the banner of Christ. Fifty years ago the Fiji Islands were full of cannibals, feasting on human flesh, a by-word among the nations. To day paganism and cannibalism are gone, and the Christian churches are thronged with worshipers. And what shall I say more of Madagascar, and Burmah, and the Telugus in India, and the Japanese, and all the noble army of witnesses to the power of Christian missions? How they all speak one word, "VICTORY," and smite to silence every tongue that speaks of failure, or regards their support as a needless waste!

More than 3,000 young men and women of America are being educated for the foreign field. More than $5,000,000 are annually contributed to the foreign cause by American Christians alone. And now that America has broadened her domain, may it not be for the purpose of conquest and plunder, nor to minister to vainglorious pride, but in the providence of God may she regard herself sacredly charged with the lofty commission to civilize and christianize every section she controls.

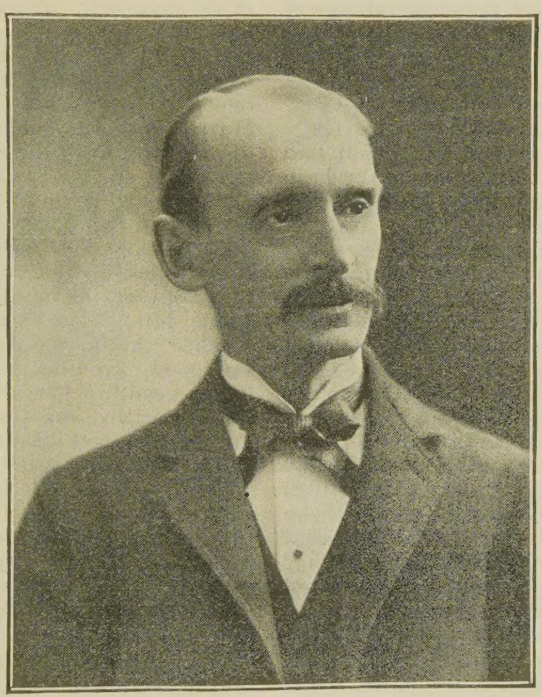
The Deaconess Cause

The Deaconess cause is gaining rapidly. In 1864 there were 30 motherhouses, 1,592 sisters, 368 stations, with an annual income of $203,000. In 1898 there are 80 motherhouses, 13,309 sisters, 4,745 stations, with an income of $2,750,000. The increase during the last four years has been at the rate of 12 motherhouses, 2,997 sisters, and 1,104 stations, while the income has risen $514,000. It may require time to adjust American ideas to the real nature and character of this work and to rescue it from the lower level of mere hospital nursing, to which it is ever in danger of sinking, but its exalted mission is becoming better known with every passing year. What we want just now is more English sisters who with true devotion and consecration will offer themselves to the Lord's service and say, "Here am I; send me."—*The Lutheran.*

Hon. William R. Day

THE war with Spain has brought many men into prominence with the American people, but none has achieved a greater national reputation in so short space of time than Judge Day, ex Secretary of State and now President of the American Peace Commission in Paris.

With the completion of his labors adjusting the differences with Spain, that are now so rapidly drawing to a close, Mr. Day will have won fame that will be lasting. To Lutherans Judge Day's success is of particular interest, because when at his home in Canton, Ohio, he is a devout attendant and worshipper at Trinity Lutheran Church, where his wife and sons are members. His wife, a very bright woman, is a granddaughter of the late Rev. Stephen A. Nealy, D.D., at times pastor of Lutheran churches at Savannah, Georgia, and Philadelphia, Pa.



From *Review of Reviews.*

HON. WILLIAM R. DAY

A year and a half ago Judge Day was known, outside of Ohio, to a few personal friends only. He was hardly thought of for any post of honor, much less for the premiership in the cabinet. But one man had discovered him—William McKinley, his former law partner and neighbor. He had sized up the proportions of his brain, knew the soundness of his judgment, his skill and integrity, and called upon him in his hour of peculiar need. Judge Day did not want to go to Washington. He had no political ambition, and his response to his friend, the President, was purely patriotic. The position he assumed was most delicate. In the office of the Secretary of State was a man whose age and delicate health rendered him incompetent for the diplomatic responsibilities of the Government. Like other men in their decline, he did not realize what many plainly perceived. Judge Day was asked to assist the Secretary, but in fact to do his work, and in such a way as to avoid friction. It was a delicate place to put even a trained diplomatist. Judge Day, by his modesty and courtesy, by his ability and shrewdness, carried on the work of the office without offending his superior or impairing the dignity of Mr. Sherman's position. Later, when the Secretary laid down his office, the only man to be thought of for the place was Judge Day. He assumed responsibilities greater than had come to most of his predecessors. He encountered almost daily some of the most astute diplomats of Europe, and proved himself the equal of the best of them. He managed his department so skilfully that when he resigned his office the President passed this high eulogy upon his work: "Judge Day has made absolutely no mistakes." He has given the country a striking illustration of the fact that there are men unknown to fame equal to the highest emergencies of any crucial hour—better men than many who are constantly bidding for political patronage and favor. It proves, also, that there is such a thing as pure patriotism among our people, and that we have men who will serve their country for its good and not for its emoluments—men who are as much above the average politician as the stars are above the earth. Our young men may learn a lesson from the career of Judge Day. Worth, intellectual and moral, is the greatest possession of any man, which secures for him the truest veneration of all good citizens.

The Deaconess' Christmas

By Lenroc

JUST a short distance from old St. Mark's, at ————, stood a neat two-story cottage, the home of Sister Edna, the deaconess of the parish. In the upper story she had one of the coziest little rooms to be found anywhere in the town. No trace of extravagance could be noted, but all that went to make a comfortable home was there, due partly to the kind and generous members of St. Mark's, but more to the handiwork of Sister Edna, who in spare moments had taken advantage of her home training and made the room what it was, for in addition to the requirements of her calling she was handy at almost anything about the home, which is, generally speaking, true of all Deaconesses.

On this particular evening, about two weeks before Christmas, and on the happenings of which this story is based, Sister Edna was seated at her table. Writing material was spread in front of her, and a glance over her shoulder told one that she was writing a letter to the loved ones at home—"Home, Sweet Home." That her heart was full to overflowing could readily be seen on her face, which was bright and radiant with expectancy, notwithstanding the fact that she had only a few moments before returned from a hard day's work. The occasion for all of this was told in the nearly finished letter. Among other things it told that on the following Tuesday "she would start for home," and best of all that she would "spend Christmas with them." Oh, what a joyous occasion! She had not been home for three years, and looking forward to this time as she had been during the past few weeks, is it any wonder that she is found in the condition as stated above? But, with this joy-lit face and the anxiety to see her loved ones once more, a sigh escaped her. What this meant no one could tell, but in her true Deaconess heart she had begun to consider what it meant to leave her post. What if some poor soul should become ill and need the tender care and sympathy and nursing which only a true Christian woman can give? What if the pastor, to whom the people were so thoroughly devoted, should become ill and not able to attend to the wants of a large congregation? These and other thoughts chasing one another in rapid succession caused her no little amount of concern and worry—thus the sigh. She finished the letter, sealed it, and put it where she would not overlook it in the morning when ready to go out on her daily work. Then going to the organ, she sat down, and soon the beautiful strains of that grand old hymn, "Abide in Me, Fast Falls the Even Tide," were heard all over the house, and with it her voice in song. This done, she knelt in prayer and opened her thankful heart to Him, the blessed Christ who had suffered and died that we poor sinners might be saved.

But scarcely had she finished the prayer and said the Amen when there was a ring of the door bell. It was answered by some one in the house, and this is what she heard: "Kindly tell Sister Edna that papa wants her to come to the parsonage at once." It was the pastor's little boy. Hurriedly donning her street garb, for she did not wait until the message was brought up to her, she was soon on the way to the parsonage with the little boy. All thought of self and home had gone from her mind, and instead the desire to know, and to know quickly, what was wanted of her at that hour of the night, for it had grown quite late. The parsonage was soon reached, the door opened, and there stood the good, kind-hearted old pastor, anxiously awaiting her arrival. He, too, was already attired for the street, and without any further loss of time he said, "Sister Edna, come with me."

On the way he told her of a horrible railroad accident, just a few miles outside of the town, and how that, after all had been cared for, the engineer was found to be missing. A diligent search and his mangled body was discovered near by his engine. No human being could tell who it was. The train and number of his engine, however, told the sad story. He was one of St. Mark's parishioners and the father of a family of six children. His poor wife, a feeble woman at the best, was completely prostrated, and from the time of hearing the sad news had lost consciousness, which, it seemed, she would never regain. To this sorrow stricken household the pastor and Deaconess hurried. On arriving they found only excitement and confusion. Kind neighbors were there, but they did not seem to know what to do. The doctor had been sent for, but as yet had failed to put in an appearance, owing to the demands on him at the scene of the accident.

The appearance of the Sister, who was greatly loved by all in the town, soon had the effect of allaying the excitement and getting things in order. A few comforting

(*Continued on page* 20.)

Four Simultaneous Meetings

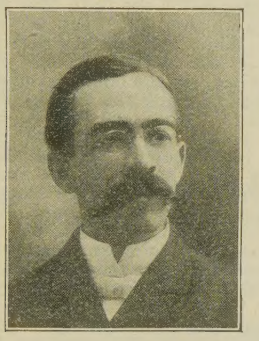
Held during the National Convention in St. John's, St. Paul's and Gustavus Adolphus Churches, New York, and St. Peter's Church of Brooklyn

Co-operation in Our Mission Work

BY REV. J. B. FOX, PH.D.

"Lutheranism," says a Lutheran missionary, "is happiest when it is in motion. The greatest of all dispersions is the Lutheran dispersion. Greater than the Aryan, the Greek, the Roman, the Jewish diaspora is the Lutheran migratory movement in its vast world sweep."

One who ought to know says: "Lutherans cannot stay at home. They cross rivers, seas and oceans. From one nation and tribe to the next and from them again to those beyond.



PROF. J. B. FOX

Along the ocean coast and up the river valleys, over vast plains and the highest mountains. In the greatest and smaller cities, the larger and the little villages, in the country, on the unsettled prairies, among buffaloes and Indians, in the thick, wild native forests among savages, in the ice-bound countries of the poles, and under the melting heat of the equator. In all the harbor cities of the world, and from there they penetrate into the interior of Asia, Africa, Australia and the Americas. Among Catholics, Mohammedans, cannibals and all shades of paganism. They are a multiplying, growing host. Germans, Swedes, Danes, Norwegians, Icelanders, Finns, Letts, Esthonians, Bohemians, Hungarians, Slavs, Frenchmen, Pennsylvania Germans, English, with a slight mixture of the Scotch and Irish."

This description sounds like Pentecost, when the first great missionary movement began. Even while I speak the Emperor of Germany is making a pilgrimage to the inauguration of the Lutheran Church in Jerusalem, from which, as the original center of Christendom, Lutheranism may take new inspiration in its majestic march round the earth.

The Lutheran Church ought to be pre-eminently the missionary church of the world. She confesses the pure Scriptural faith. She speaks with the privileges of the Pentecostal polyglot. To her has been communicated the peculiar gift of tongues. Not to follow her scattered children, not to shepherd her wandering sheep in their migrations through the nations, not to provide for those of her household, would be to deny the faith and become worse than an infidel.

Fifty-five millions of Lutherans, already dispersed into every country and corner of the globe, with their grand army of 30,000 ministers, 10,000 deaconesses and 42,000 churches, equaling in numbers, wealth and power all other Protestants combined, ought to constitute altogether the mightiest force in Christendom for the world's evangelization.

The very origin and position of the Lutheran Church designates it as, in God's providence, the great missionary church of the world. One of her theologians says: "It did not start on an island somewhere, nor along the coast of a continent, but in the midst of Saxony, in the center of Germany, the very central nation of Europe, the most enlightened grand division of the earth. Had it been otherwise how difficult it would have been to have penetrated the interior and the other side of the continent.

But the Church of the Reformation has not been unmindful of her mission and opportunity. Modern missions were first inaugurated by Lutherans. Luther saw, taught and urged the true aggressiveness of the Gospel.

But there have been periods of decadence in missionary activity. The Lutheran Church has not always realized her call and evangelical commission. In many countries important opportunities have been lost. Great doors were effectually opened but were not entered. In our own land, though, we are increasing more rapidly than the population in some sections; in others the Lutheran Church has lost its prestige and even its name. In the South, because we have been chiefly a rural population, many of the important cities have no Lutheran churches. In the Mississippi Valley our Lutheran emigrants have been gradually absorbed into other denominations. In New England and some other sections of our enlightened nation the great Lutheran Church is unknown; it has lost its habitation and its name; there the grand old Church of the Reformation, the mother of all Protestantism, is looked upon as a strange sect, a branch of the Roman Catholics, or as a sort of religious nondescript. What could 5,000,000 baptized Lutherans do in this "land of the free and home of the brave" if moved by the mighty impulses of genuine patriotism and live Apostolic missionary zeal? What could 55,000,000 Lutherans in the world do, advancing as a grand host into all lands, united in a common faith, speaking with the gift of tongues, and impelled by supreme love to our common Lord? Instead of the paltry contribution of $1,000,000 to foreign missions, the 55,000,000 of Lutherans ought to contribute $50,000,000—five times as much as all Protestant churches are now giving annually to the foreign mission cause.

Whatever others may think, we need just at this time a great, spontaneous, universal missionary movement. We need larger faith in Lutheranism. We need greater faith in Lutheran people of all nationalities and languages. We need higher recognition of our call as the great Protestant missionary church. We need just the spirit of unity and co-operation which are the object and the purpose of the grandest movement of American Lutheranism—the National Luther League of America. Born here a decade ago, in this great metropolis, we have come here from every section of the country to catch anew the impulse of a common brotherhood and breathe afresh the inspiration of a common faith and endeavor.

The heart warms with the thought—what could these 60,000 young Leaguers accomplish in union with 30,000 Lutheran Endeavorers if their heads and hearts and hands were united to

propagate the grand old faith of the Augsburg Confession and Lutheran Catechism!

Independent missionary work by the League would not be feasible nor practicable. That would tend to dismember the organization from the Church, to create a church within the Church, and would end in moral suicide. But the missionary idea nurtured in the individual Leagues, promulgated in the Central Leagues, concentrated in the State Leagues, and diffused everywhere by the National League, would send an overwhelming wave of enthusiasm from buoyant young hearts throughout our synods and boards and congregations as would make the Lutheran Church of America in the next decade first in numbers, strength and power.

The primary object of this convention is not to organize a separate missionary enterprise, but to make us more loyal to our local congregational and synodical work. It is not to make the futile attempt to build up the Church on language or nationality. What we want here is to feel the touch of a common brotherhood and the need of the Holy Ghost's power to energize in our hearts and make more efficient in our labors and loyalty at home.

We are to learn here that we are not in the Church simply to increase its members, to monopolize the Gospel, but to magnify its power. Oh! if we could but send every delegate home with the unbroken consciousness of individual responsibility—that each young Lutheran had a missionary call and duty either at home or abroad.

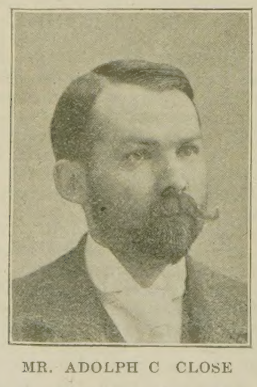
There is a special call to young men. The clock of time is about to strike the beginning of the twentieth century. It marks the commencement of a new era. Our fathers are transmitting to us the rich heritage of the past fifty years. The inauguration of all the great discoveries and cosmic forces mark the revival of missionary activity. They are the agents by which God scatters populations in strange parts of the earth and causes all races to mingle.

The Reading Course

BY MR. ADOLPH C. CLOSE

It will be my purpose to bring before you some reasons why we as young Lutherans should read the books of the Reading Course.

Education is the great cry of the day. Work



MR. ADOLPH C CLOSE

or Labor is the watchword of this convention. We as young Lutherans should have our labor directed by education.

The success of the Luther League will be greater as our education in all that pertains to our Church is developed. Our right as an organization to exist will be judged by the character of the work done by us as individual members of our congregations.

A careful reading of the books prescribed by the committee can have only a beneficial effect, and that is to make us all more familiar with our Church and more zealous to see her advance and assume that position in this country which we think belongs to her. We Lutherans often boast of the fact that with the reformation came popular education, and point with pride to our Lutheran lands as an evidence of what our religion has done.

As children of this great Church we should not be satisfied with turning to the past, but should be spurred on to make the future better by reason of this glorious past.

Are we educating ourselves so as to be able to give a reason for the faith that is in us?

If we were asked "What is the Lutheran Church? What are her distinctive doctrines? Wherein is she different from other church bodies? What has she done for mission? What has she done to bring the light of the Gospel to the heathen? Does she believe in deaconess work?" Would we be able to answer these questions intelligently? Would we be able to show that our Church is the true Apostolic Church, resting just where her Founder and our Master, Jesus Christ, left her? That we are different from others in so far as they have departed from the plain teachings of the Scriptures? That she is the true Mission Church, her communicants being found in every quarter of the globe? Can we point to our deaconess homes, orphan asylums, homes for the aged and other institutions and say these are the fruits of our teachings?

If we are to fortify ourselves with a knowledge of what our Church teaches, her needs in various departments, her doctrines, her liturgy, her activities, it will be well for us to devote ourselves to reading the books of our Reading Course rather than the light and unsatisfactory trash that comes to us in our secular press.

It is not enough for us to claim that we have in our Church the truest and clearest exposition of the Gospels and then do nothing to advance her work, for to us much has been given and much will be required.

With the great opportunities that come to us in these times when the cry goes up for help in our branches of our Church's activities what a power we would become if we but stood ready to fulfill the obligation resting upon us as members of the Church of Christ.

The watchword of this convention is *Work*. Let us take to heart the Master's injunction, "Work while it is yet day, for the night cometh when no man can work," and in accordance as God has blessed us with talents and means give of our best service to Him.

And as a means of intelligently and effectively doing this we as young Lutherans owe it to ourselves to strengthen ourselves by the use of our Bible, our confession, our Catechism and our Reading Course. The amount of good already done cannot be told, and the possibilities for the future are very great.

There can be no question but that by a faithful reading of these books our knowledge of our Church will be greater, our desire to uphold and upbuild her keener, our love for her forms, services and sacraments deeper, our willingness to sacrifice for her become a pleasure, and when that time comes our pastors will recognize the value of the Luther League and bless the day when the organization was begun.

We will then justify the faith of our pastors who have so loyally supported us, and do away

with any possible criticism that may have been aimed at us in the past.

Our Church paper should not be overlooked. We should consider it not only a pleasure but a duty to have in our homes our own particular publication that will keep us alive to all the needs of our Church.

Our own LUTHER LEAGUE REVIEW should be found in the hands of every member of the Luther League of America. When from outside sources people are ready to acknowledge that it is the best publication intended for young people we should feel ashamed to acknowledge that we do not properly support it. In conclusion, to the older members of our Church, we want your guidance, wisdom, counsel. We have no desire to depart from the ways of the fathers, but are willing to be led in the right way. Make your wishes known, and to the young people; be true to yourselves, show by your lives and work that you are only aiming to build up our beloved Zion.

Go home from this convention filled with the spirit of "Work," and may God bless us in this undertaking.

Luther in America

BY REV. EDWIN HEYL DELK

"Luther and America! These are two large names to conjure with. One stands for a great personality doing masterful work in the first

REV. EDWIN HEYL DELK

half of the sixteenth century. The other for a puissant, vast, self-reliant nation, where the experiment of universal democracy is being tried. In one sense a man and his times are so inseparable that the attempt to transplant his personality to earlier or later centuries results in historical caricature or pure fiction. Was there enough strong stuff in Luther's brain and heart, was there sufficient altitude and sweep of vision, was there enough of elemental humanity to transport his individuality as a thinkable fact, after the making of so much history, of war, of philosophy, literature, discovery, political progress and religious discussion as is represented in these United States? To answer the question we must know our Luther and our social structure of the past and the present hour." Rev. Mr. Delk then outlined a character portrait of the rugged reformer, and then traced the influence of Luther's life work upon the religious, social, educational and political ideas of our century.

"I believe if Luther was living in the flesh to-day there is no country in the world where he would feel more at home in than America. His ideas of both Church and State are better realized here than in his native Germany. If Luther came to America he would be found strenuously at work in the completion of the great life work he projected in the sixteenth century."

The body of the address was devoted to the amplification and illustration of the following propositions:

1. Luther would still be a Protestant, because Romish errors and assumptions still exist.

2. He would still contend that the Evangelical (Lutheran) Church was the true Catholic Church of Apostolic times.

3. He would be shocked by the divisions among his own followers and seek to unify their forces.

4. He would be the same strenuous worker in the cause of education, freedom of thought and civic righteousness.

5. He would organize and utilize the forces of youth.

6. His ultimate aim would be the realization of that world-wide Christian brotherhood for which Christ lived and prayed.

"The age and our land needs the reincarnation of Luther's spirit. Our heroism touches its supreme altitudes in the realm of ethical and religious conquests. You who bear Luther's name, upon you devolves the splendid task of completing the educational and moral work hewn out by that spiritual giant. In the name of Christ go forth and win."

Strength and Stimulation

BY GEORGE M. JONES, ESQ.

The keynote of our convention is "Labor." The fields of Lutheran activity are being described in stirring and instructive discussions. Willing young Lutherans can never say that they do not know where their labor is needed. If talking about labor is a help to our Church we are doing it a great service. Labor is not talk, and stirring addresses are not always productive of work. Our League is frequently charged with being an empty name, used as a charm to call forth an enthusiastic crowd that disperses without a mark of increased strength. A German critic of the League has called it "a party of young travelers." Let us try to show once more—for it has been shown often—that we are more than a name, a convention or a crowd of travelers.

To make "Labor" our watchword will not enable us to educate the indifferent, to care for the weak or to convert the erring. Remember that the keynote of labor is strength. Without strength we can do no work. A man may be stirred to see his duty; he may determine to do it, and even set about making plans for doing great things, but his determination will not help him under discouragement; it will not support him when left alone with only God and duty before him. It is a familiar experience to spend an evening with a popular entertainer who describes vice and purity, error and truth, failure and success, by the aid of lantern slides, recitations and good stories. There are many men and women adapted for such amusement; they draw crowds, tears and good resolutions. But disappointment follows. The imagination is wrought up to a climax of noble aspiration, yet all that is stirred is the imagination; that alone can do nothing but weep or rejoice; it cannot

wipe away tears or restore peace and joy. After such an awakening of slumbering ideals there is no food to maintain them and they starve. After such an evening one goes away uplifted in sentiment, but the next day forgetfulness comes; the ideal of the night before is not changed, but the mind forgets. We feel as if our ideals are beyond realization because the world does not grasp them with us and join in the glorious work of making all things bright and beautiful in a day. The reason of this is that we have been stimulated instead of being strengthened. The stimulation is good, but it is of little value unless strength follows.

The Luther League has been called the outcome of a demand on the part of young Lutherans for larger opportunities to work. I prefer to call it the outcome of a need in the Lutheran Church for stimulation of our young people, to rouse them to their power and duty. Opportunities for labor existed long before the League was thought of, but the mass of laymen need some stimulation to arouse and awaken them. The Church of Christ with the Word and the Sacraments is the only source of spiritual strength; yet, notwithstanding, every observer sees that the Church is full of young people who do not and will not allow the Word and the Sacraments to have free course in their lives. This is deplorable, but there are evidences of it on all sides. It is an old sin of the people. From the beginning men have refused to look at spiritual sources of strength and power in the inner man. Stimulation is the means that men naturally seek. We must study the difference between stimulation that arouses and strength that enables us to accomplish our labor.

Stimulation appeals to the sensations and passions. Strength appeals to the conscience and love of men. We can weep or rejoice over an outburst of enthusiasm. But we will strive and struggle if we have been strengthened. The League serves as a stimulator that can bring men to the point where they can receive strength, and it can strengthen by giving young Lutherans the books and the opportunities to learn and discover the necessity and pleasure of associating with all the people of our Church in God's mighty work of saving souls. Let the League make speeches, hold mass meetings, attend social hours and have an annual trip to an elevating convention; that is stimulation and is not a dangerous use of unchurchly methods. But let speeches contain words of strength; let the social tie be true and strong; let the young admonish each other to good works, and let the opportunity to give Lutherans good literature be utilized, then strength will come and labor will be accomplished.

Stimulation is given to weak people. When stimulation is needed it is a sign that weakness exists. Weakness exists to an alarming degree among young Lutherans. The work that we do for our Church falls far below the work that we do for other organizations. Why? Is there no Church work for us? Yes; that is visible everywhere. Calls for workers come daily, but the workers are weak. Stir them up. Show them their numbers, duties and neglect. A sick man cannot take normal food and receive benefit at once. He has no appetite for the necessities. Our League must deal with young people who have confirmed the baptismal vows of their parents but who show no desire to be strengthened by the Word or the Sacrament. What can be done? Noble pastors preach the Word Sunday after Sunday, but so many hearers grow no stronger. Is there no excuse for the existence of an organization that can help to bring indifferent ones closer to the ministrations of the Church to which they have promised their allegiance? Stimulants are not to be used as daily food throughout life. They are to place a man where he can get along without them. But as long as parents fail to bring children up to the point where they profit by the ministrations of the Church, as long as busy pastors have more souls to look after than they will ever be able to properly car for, and as long as many other means of keeping the flock safely together is in need of help, so long is there room for the Luther League. Let the League be only a temporary means, but give it a chance to show its reason for existence. It is a stimulation, but much more; it can help to strengthen the Church, and has done so. When the Church militant realizes its plans better than it has done, let the Luther League die.

The Luther League as a Factor in Foreign Mission Work

BY REV. J. TELLEEN

It is a potent factor because of its intelligent understanding, its sanctified knowledge, its implicit trust, its consecration to God and to duty, its love of truth, its walk with God in light, fearing no one and asking favors of no one but God only, enjoying the forgiveness of sins, hence life, liberty and happiness, being more than conqueror through Christ over the flesh.

REV. J. TELLEEN

the world and the devil, having a work to do and not shirking it, nor being intimidated from it, being dependent on no one but the Lord, hence not influenced by praise or blame.

The individual is a host in himself (herself), though alone with God. It is because of the devotional element that enters the League movement. Hence its study of God's Word, and its carrying on of God's Work, which is the conversion of the world, for we are co-workers together with God, realizing that childhood on high and heirship with God imply brotherhood and sisterhood on earth, in all lands, in all climes, with all people. The Luther League of America looks toward the consummation of a Luther League of the World. This International Luther League, unlike so many other organizations, stands for development in the world, for the world, yet not of the world, not worldly minded. It has no political aspirations, nor does it meddle with church polity, much less would it be a church within a church, but it stands for work, work, work, first, last and all the time.

It thus proves a missionary spirit. No one can circumscribe God's love. Nor can the love of the Christian be circumscribed. It is boundless as ocean's tide. So is faith and faithfulness. And hope, the buoyancy of youth,

which keeps and remains young through continued activity, is not put to shame.

This courage dares a world, yet gives itself for the world. It is in the nature of the case that there is and can be no narrowness here, for that would mean death. Expansion, ever widening, through zealous and enthusiastic work, tempered with zeal, persevering amid evil and good report, nothing daunted, spurred on by opposition, in sympathy with every heart that throbs for the bettering of a world, its full and free salvation; for is not every saved person at heart a Lutheran ?

I carry in my pocket a diamond ring given by a young lady in a Western State for our mission work among the heathen. Miss Alice Holmberg of the Hauge (Norwegian) Synod greets us from China with these words: "'Be strong and of good courage, be not afraid, neither dismayed, for the Lord thy God is with thee, whithersoever thou goest. Have not I commanded thee?'" Our Zenana sisters, Miss Agnes Schode and Miss Lottie Swenson, in India, greet and bid God speed the youthful workers, welcoming them to Asia. Rev. Paul Gullander in Johannesburg, South Africa, greets and bids us welcome to South Africa, "the coming country." Bishop von Scheele of Sweden greets us cordially, looking for a world-wide League as a possibility of the future.

And now may the God of all grace keep you in perfect peace, strengthening and establishing the Luther League !

The Other Side of the Question

BY DR. F. C. GRAM

It is difficult to treat a popular question in any other than a popular manner. The Luther League is the most popular subject in the minds

FRANKLIN C. GRAM, M.D.

of many thousands of Lutherans in this country to-day, yet it cannot be denied that there are likewise many with whom it occupies a different position.

When we consider the marvelous achievements of the past few years, resulting from the work which had its inception in this great city, we cannot but think that the inspiration came from above, and certainly we know that the blessing of God rested upon our labors.

From whatever side you may view the question the origin of the Luther League undoubtedly marked the beginning of an important epoch in Church history. An organization created with the sanction and co-operation of prominent members of various synodical bodies, and spreading itself almost over this entire country within one brief decade, is certainly of sufficient importance to merit the closest attention and the best judgment of all the members of the Lutheran Church in America.

We are apt to become one-sided in our enthusiasm for a good cause and forget that there is another side to the question. We listen to naught but glowing words of encouragement, and would fain close our ears to anything else.

But too much flattery is more harmful than honest criticism, and many a career has been blighted just as many a town has been literally boomed to death.

It is not my intention to touch upon the many points that have been raised by those Lutherans who do not look upon the League as we do. Those of you who have been active in League work have long been compelled to face this condition, and you have found it to be anything but a theory. It has presented itself in our large as well as our small meetings, and although its fate at the meetings has always been uniform yet there has not been, and probably never will be, a final determination.

Some of the criticisms of the League were manifestly unjust, while others had apparently sufficient ground to stand upon. In our unbounded enthusiasm for the cause we looked upon those who differed with us as to the manner of its pursuance as being hypercritical, insincere or jealous, and perhaps passed the matter over with the thought that they did not amount to a great deal at best.

Fellow Lutherans, who are they that differ with us? Are they some illiterate beings who have not yet become accustomed to the light of progress?

Are they representatives of some great nation which deems it beneath its dignity to follow American ideas?

Or are they people who have been denied admission to or representation in this great organization?

To all of these questions we must emphatically answer "No." They are men who think and act with deliberation, many of whom are known through their writing or their teaching far beyond the confines of their local sphere, and whose utterances from force of conviction carry weight.

In looking over the field of activity we are delighted with the many accessions throughout the length and bredth of the land, so that the prospects of a thorough organization of all the Lutherans in this great country would appear to be but a matter of comparatively few years.

But while there have been accessions there have also been losses. Individual societies have discovered that association with central, State or national bodies has been of no material benefit to them and have severed their connections. Others have seen a new light and decided to step aside and watch proceedings. And not a few ministers or writers are opposed to the League on principle, and as their convictions are disseminated they bear fruit in their respective fields of labor

Summarizing our observations we might adduce a few of the general points, giving them in the order of relative merit.

First, as the pastor inclines so his flock will naturally follow.

If he believes in the principles of the League you may depend upon the societies from that congregation as being active participants. If he is indifferent to it there may be some of his people possessed of sufficient enthusiasm to

carry the remainder along. But if he be opposed to it then it would be sheer folly to expect his societies to become affiliated with this body.

At one of our State meetings the assertion was made that although certain pastors in different localities were opposed to the League, yet it was hoped that the societies from those congregations would join the League, as active work in that direction was well under way.

Right here permit me to say that I believe this is one of the greatest errors our enthusiastic brethren can commit.

When medical advice is desired you naturally go to the person skilled in medicine, and when legal advice is needed you turn to a person versed in law; and for the same reason the members of a congregation expect to be guided in spiritual matters by the pastor to whom they have given their confidence.

As in questions of law we frequently find cases carried from one court to another, with differences of opinion even among members of the highest tribunal, so we may expect to find differences in the ecclesiastical views of members of one denomination.

No one would assume to accuse a member of the bench with insincerity because his ruling was not in accordance with a prevailing sentiment, and I do not believe that the Luther League of America would cast a reflection upon any one who differed with it in principle, be he of low or high distinction.

Such assertions, while made in the good faith of unbounded enthusiasm, were therefore unauthorized, and certainly will never be sanctioned by the League.

Next comes the question of finances. You cannot build a church without money; you cannot maintain a congregation without contributions, and you cannot carry on the work of the League without finances. While Americans, and especially communicants of a church, are noted for their liberality, yet we find societies with whom this is no small item.

Look over the church field. Does not every congregation present an identical picture in one respect? Each has a set of active workers who are ever ready with heart and hand to lend their moral and financial support to a good cause, but usually there is a limit to their abilities, no matter how unlimited might be their desires. Excepting a very few wealthy congregations, these active minds are constantly kept at work. By the time they get through with the immediate and necessary wants of their church and society household there is little left with which to attend district, State and national conventions.

There are other questions involved which are equally, or still more, important, but which can hardly be discussed within the limits of this address.

Another observation is that occasionally a member of the League with ultra-progressive ideas will make statements directly at variance with its principles, yet these statements are used by our critics as official utterances, while they were plainly but individual assertions.

I have mentioned these few points for a purpose.

The Evangelical Lutheran Church has no occasion to imitate. It has always been the leader among Protestant churches ever since light was brought into darkness by that great man of God from whom our beloved Church derives its name.

Does the mother strive to imitate her daughters, or the father learn wisdom from his sons?

True it is that with the advancement and progress of ages comes the natural evolution which brings with it some external changes, yet there never will be any other way to salvation during all the ages to come.

The Lutheran Church, as such, is the most conservative of all Protestant churches. Yet there are some who do not think so.

Is there anything more elevating than our liturgy? Anything more beautiful, both in melody and sentiment, than our good old Lutheran hymns? Anything more classical and convincing than the Augsburg Confession?

I believe that the League has been the means of restoring these to their proper position in some places where, for peculiar reasons, they were partially or wholly laid aside, or perhaps unknown—especially to the younger generation.

In conversation with a member of another denomination recently he expressed to me his admiration for our liturgy as well as the satisfaction he felt that his own pastor had made some innovations in his church service based upon the old Lutheran liturgy. And yet some of our Lutherans have tried to modernize the Church by imitation.

I heard a Methodist minister state to his congregation that the grandest sight he ever beheld and the sweetest music that he ever listened to was at a missionary gathering in the land which had held the cradle of Protestantism, when several thousand hearts and voices united as with one effort in singing Luther's grand old battle hymn, "A mighty fortress is our God!"

Ah, those many sweet hymns, simple enough for youth to comprehend yet strong enough for age to lean upon, which have been translated into every known tongue, have never been duplicated by all the wisdom of modern progress.

It is a matter of rejoicing and thanksgiving to God that another feature of the League's work is the stimulating of a proper zeal for knowledge as set forth in our Church literature. I know from personal observation that there were many at the time of the organization of the League who had perhaps heard of the Augsburg Confession but who certainly had not read it.

How can you be fortified in your faith if you are unfamiliar with its fundamental principles?

A Lutheran minister confessed at one of our meetings that at an early period of his life he was ashamed to acknowledge himself a Lutheran because he considered this one of the insignificant denominations of this country. I do not believe that the knowledge of belonging to a numerically powerful denomination ought to strengthen any one in his faith, but I do assert that the study of Church history, both ancient and modern, is one of the essential studies of every true Christian.

The success thus far attained by the League has been in a great measure due to the conservativeness of its leaders. Let us hope that we may in future have conservative men in its control who will command the confidence of all, for it is easy to make a misstep which may be difficult to remedy.

The Luther League may be said to be still at work upon its foundations. Let that foundation be so thoroughly grounded in faith that the magnificent superstructure of the future will be a lasting monument for all time.

CHRISTMAS HOLIDAY RATES FOR STUDENTS.

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Power

BY REV. E. K. BELL, D.D.

The Gospel has been defined in various ways. But St. Paul gives a definition of it at once unique and comprehensive when he declares the Gospel to be the power of God.

Everybody has some conception of power. It makes the strongest possible impression upon the minds of young and old, and nothing more completely fills the mind with amazement than

REV. E. K. BELL, D D.

exhibitions of power. We admire the warship, the Krupp gun, the locomotive, Niagara and the tempest, and yet all of these combined are not to be compared with the power of Him who said, "All power, both in heaven and earth, are given unto Me. Go preach my Gospel to the whole creation."

It was the Gospel that gave Paul power, that changed him from a persecutor to a preacher of the cross. Roman legions could not civilize the barbarous Germans, the savage Britons and Franks, but the Gospel did. Imperial Rome herself, with untold wealth and mighty temples devoted to heathenism, was moved by the power of the Gospel. No force on earth could overthrow the religion of Cicero, Virgil and the Cæsars, but the Gospel did. Wherever the Gospel has gone it has been the mightiest power among the nations. It has been the only force to lift the nations out of barbarism, to break the fetters that bound the children of men, to raise degraded humanity out of degradation and sin. The mightiest power in our own land is not the might of law, nor the strength of our army, nor the efficiency of the police and courts of justice, but the power of God in the Gospel, which holds the people to the right and checks lawlessness and crime.

Tremendous responsibility rests upon all who bear the name of Christ. We dare not be indifferent to a world lying in sin which Christ died to save. God has laid tremendous responsibility upon His people and set before them the joy of using His power in saving men. God opens a door in India and says, "Take my Gospel there." He opens a door in Africa and says, "Go, make my Gospel manifest there." His Gospel is the power of God. Nations are waiting for it. Missionaries are ready to carry it to them, and upon the hearts and purses of His people God has laid the responsibility of giving His Gospel to the whole creation.

Our Successors

BY REV. C. ELVIN HAUPT

I trust that I may appear in the simple address of a lowly prophet in behalf of those who cannot yet speak for themselves. I am permitted to come as the son of the old Lutheran mother synod in America of the Protestant mother Church of the world. Our delegation from the Keystone State can tell of a state of peace, and we are having a great jubilee over it at one end and a Sunday school convention at the other.

The League of America represents opportunity and progress. The present rocks the future on its arm. We are already knocking at the door of the twentieth century. Our costly luxuries will become the advantages of to-morrow's common life. If we foresee and "provide," our successors will reap the benefits of the successes of to-day. The artist, the author and the architect labor that the future may be better than to-day, just as our present is the cultivated product of the past. Let us do for posterity as we wish that our predecessors had done for us. It is true wisdom to toil in advance. Only an aimless life is unworthy the living. Our church suffers by the time and opportunities lost and talents misapplied. Hence our Luther League. We are a unit in more than a name, and for the highest and noblest purposes. The League is a new tool out of the old gospel steel in the skillful hand of the Church. We aim to reach a true Christian and churchly sociality in our successors! How? We can do it by intensifying our influence for good, making greater contrast between light and shadow, right and wrong. The Lutheran is an ideal character both in doctrine and action if he be true to his teachings. And Lutherans of this sort can be "leagued together to battle for the right." We may labor in the light loyally. The schools, colleges, publication houses, presses and mission bands and boards have wrought wonders for our Church. These prove the appreciation of our educating faculty.

And the League's presence will reveal to our

REV. C. ELVIN HAUPT

wondering eyes the real value of our largely dormant organizing faculty.

But let us be intense with system. Instruction builds into the foundation as well as up from and on it. Wisdom is God's mighty fortress for us. What instruction our successors receive will largely make or mar the future of generations to come. Our own history and liter-

ature ought to be theirs, and the whole unmixed truth as we know it.

Our influence will be the more effective by beginning to guide our young people now. The junior leagues of our churches and schools are the pioneers of our congregations, leagues, colleges and missions to come. The wisest way to have a league of the twentieth century is to gather, defend, hold and train our juniors of '98 and '99. Educational efforts have been wonderfully developed from the kindergarten to the finest manual and industrial skill. Why not let the Church have free course to give the world the good advantage of spiritual, ethical sociology?

Why may not the "Mother of Protestants" become the *alma mater* of all her house? The League is a churchly high school of indefinite possibilities. Let us then see first that our successors learn the way of salvation, then to observe good habits, to memorize the best literature, to give a helping word and hand, a courteous example. Let us have lectures in which they are taught to think sensibly on all important subjects. Let playground and primer pass as the duties of real life appear. The League is for the Church, and the Junior League is but a part of that arm of the Church—not apart from it. Let us get all the best help we can, even if it costs. It will be repaid a hundredfold. Let us aim to prevent error from immoral reading and bad influences, to be induction coils for good by substituting good for evil surroundings, friends and books. Open the way. Here is your key. If you fail try again. Free lectures have done wonders in New York. Keep at this. Keep reclaiming. Transmit your power, your light, your training. Train the freedom as well as the will. Then shall the participants in the victories of the morrow become the successors to the hopeful anticipants of to-day.

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The Deaconess' Christmas

(*Continued from page* 12.)

words to the children, a few hasty orders, and her attention was at once centered on the poor unfortunate mother. Here her hospital training served to good purpose, and in a short while, instead of lying there in a stupor, as had been the case, she was sleeping. The doctor had arrived and was patiently waiting developments. Soon the mother awoke, but burning with fever. The doctor shook his head, and from his looks he feared the worst. The Deaconess knelt in prayer, "Spare her life, oh God," she prayed. All through the long night she watched and administered to the poor woman, closely following the directions of the physician. As he left he said "To-morrow we can tell. She will then take a change for better or worse."

To-morrow came, and with it a change for the better. Day by day she regained strength, and until at last on Christmas Day she was able to leave her bed and spend the day with her children. What a day for them! Father gone it was true, but their mother had been spared, and for this they were exceedingly thankful.

The railroad company, knowing the worth of the man to his family, and appreciating the good services rendered, settled a goodly sum on the poor widow, which forever supplied her wants.

The Deaconess' letter was never mailed, but in its stead one telling the story above related, and wishing them all a joyous Christmas. "I would have been delighted to spend Christmas with you, but am happier in the thought that I have been an instrument in God's hands in saving this precious soul to her children."

The good old doctor did not fail to show his appreciation of the work of Sister Edna, freely acknowledging the tender care and nursing to have been more than half the battle.

The pastor spent one of the happiest Christmas Days of his life. "Thank God for this Deaconess. Thank God for other Deaconesses, and may the work spread and grow, and all brought to a proper realization of this part of the Church's work and its great benefits to mankind everywhere."

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1842 Reta Street, Chicago, Illinois.

Luther League Choral Union

A REPORT of the recent National Convention would be incomplete without more than passing mention being made of the music and those who did so much to make the musical part of the programme a decided feature of the convention. To the Luther League Choral Union, its efficient director, Mr. Emanuel Schmauk, and the convention organist, Mrs. Laura Crawford, are due the hearty thanks of the National League for the able manner in which they assisted in making the convention one that will long be remembered by those who were privileged to be present.

MR. EMANUEL SCHMAUK

To those who are not familiar with the history of the Choral Union the following will, no doubt, be of interest:

In the latter part of 1896 the Luther League of New York City authorized its Executive Committee to form a choral union for members of the League. The necessity for this body of trained singers had been felt time and again at those public meetings of the League, and of the Church in general, where the music always occupied a prominent place. The first meeting was held in St. James' Church, and after discussing plans an organization was perfected. Scarcely a dozen attended this meeting. Rehearsals were thereafter held in Grace Church.

At the start it was a difficult matter to get a competent director for so small an organization, until Mr. Schmauk, the organist and choir master at Holy Trinity Church, volunteered his services. As soon as a permanent director was secured, and the rehearsals began, the Union grew rapidly. Its aim was always the highest perfection in churchly music, and through this the organization has made many supporters. The excellence of the singing, vocalization and attack has been one of the marked characteristics.

When the National League was invited to hold its third convention in New York the Choral Union at once prepared itself to render fitting music for the occasion. The drill at the rehearsals and the character of the music selected had more or less bearing to the preparations to be made for the convention. But while the Union kept the convention steadily before it, it also took part in the laying of the corner stones of St. Paul's, Washington Heights and Atonement Churches, and later on sang at the dedications. It has rendered Stainer's "Crucifixion" at St. Peter's, Holy Trinity and St. Paul's Churches: Shelley's "Inheritance Divine" at St. Mark's Church, and given one public concert at Mendelssohn Hall, where the organization scored a pronounced success.

During 1897 the accompanists gave the management some trouble, in that frequent changes had to be made, and the *ensemble* work was correspondingly poor. Finally, during the fall of the year, Mrs. Laura Crawford, the organist of St. Paul's Lutheran Church, and also the assistant of Mr. William Carl at the First Presbyterian Church, as well as accompanist for the Baton Club, was secured. After her engagement the work ran along smoothly, and new members were constantly secured, so that at the time of the convention there was a large chorus of trained voices. The splendid showing at the Grand Rally meeting exceeded the hopes of all, and those who were present will, no doubt, agree that the results were inspiring and the impression lasting.

MRS. LAURA CRAWFORD

With this history back of it the Choral Union can face the future with every promise of success, and its usefulness will be found to increase as time passes by. Its members will find that while they are singing for their own education and advancement their influence will be for a far reaching benefit to the whole Lutheran Church in New York.

—St. James' congregation of Manheim, Ont., celebrated its fiftieth anniversary on November 20. Rev. J. Hammer is the pastor.

—The Lutheran Church in Australia celebrates the sixtieth anniversary of its establishment this year.

—On November 12 Rev. and Mrs. Allen O. Becker, two new missionaries of the General Synod, sailed for India.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. H. F. SCHEELE, STAUNTON, VA.

S. G. WEISKOTTEN, BROOKLYN, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Address all communications for the Editor to P. O. Box 876, New York.

BUSINESS DEPARTMENT,

Cornelius Eckhardt, - - Business Manager,

P. O. Box 133, Washington, D. C.

Address all business communications, and send all remittances to, the Business Manager, at above address.

Subscription, 50 Cents a Year.

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Entered at the N. Y. Post Office as Second-class Matter

Publication Office, 131 Liberty St., New York.

Church bells are ringing, ringing, ringing,
Outpouring their heavenly lay;
Angels are singing, singing, singing,
Jesus is born to day!
Glory to God in highest, Glory!
Peace on earth, good will to men!
Angels and bells resound the story;
Ring it, sing it again.

We are again entering the joyous Christmas season. Among the sweetest and most joy bringing of the truths which it impresses upon us is God's Christmas gift to the world. How great a gift it was—His only begotten Son. How much that gift means for the whole world and for each one of us! Well may we sing with Luther—

Good news from heaven the angels bring,
Glad tidings to the earth they sing:
To us this day a Child is given,
To crown us with the joy of heaven.

The motto of the last National Convention should inspire us to greater work and renewed energy in the different branches of the Church. Individually we can do a little; unitedly we can do much. Cannot our labor be developed in the line of liberality and increased giving, which can be accomplished by organized individual giving? Other denominations are doing very much in this direction, whilst the wealth of the Lutherans has been in the past hoarded or used for personal matters. It is stated that at a recent meeting of the Methodists a suggestion was made to raise, before the beginning of the twentieth century, the sum of $20,000,000 as a thank offering. This means $1,000,000 a century for each 100 years since the birth of Christ at Bethlehem. It is expected to have the money in New York by January 1, 1901, when it will be safely invested and the interest applied to educational institutions now connected with that denomination and to the creating of others. If the Lutheran wealth were used for missions and Church progress much more than the amount named above could be raised. What we *can* do, let us do without delay.

"This one thing I do." So spoke the Man whose "doing" has wrought such wonderful results in the world's history. If we are to make the League tell for great results this must be the spirit which actuates us. Conventions and resolutions are good, but they are not enough. We must be up and doing. This applies especially to each member of the League. No lasting results can be obtained without honest labor. The best results cost the most. But the results pay for all the labor and cost expended. Apply this to the Reading Course. It requires a distinct effort to do justice to this department of our work, but every one who faithfully pursues the same will realize how great are the returns for the effort expended.

We would hail with delight the day

when every League member kept a "Lord's treasury." We mean by this that every member make it the rule to lay aside a specific amount of his income or allowance for the Lord's work. How easy, how delightful it is to have your bank or box, in which you regularly deposit one-tenth (or more) of your income. Then when there is an offering to be made to one cause or another, what a pleasure, what a satisfaction to be able to go to that Lord's treasury and always find the amount at hand! It makes your giving a delight. Try it.

Special attention is called to the great need of deaconesses. Are there not more of our young women who will devote themselves to this most blessed work? It will not be long ere our churches will realize that they must have these workers to enable them to achieve their best results. But, alas, the churches that are already asking for them find that they cannot secure them, for they are so few. Are there not some of our members ready to offer themselves?

It is very pleasant to hear and to read kind words, and the following from a correspondent in a recent issue of *The Lutheran Observer* should be encouraging to the members of the League: "The League is becoming more and more a bond of unity among brethren who differ in synodical relationship and ecclesiastical thought. The League stands, as it has ever stood, as the exponent of no peculiar views of doctrine or worship within the Church, but as the expression of the broadest sympathy and kindliest fellowship for all who bear the name of Luther, and in his loving spirit bear the tidings of the Gospel to the perishing, and establish believers in the faith. And it wishes God-speed as well to all, of whatever name, who seek to establish the kingdom of our Redeemer."

How often do we feel that the work of the League is discouraging, and it seems difficult to continue in it. We are frequently disappointed in those who should be our helpers, but who fail us, and we are ready to give up and say God has deserted us. Harriet Beecher Stowe once said: "When you get into a tight place and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn." And God in His Word says, "Be not faithless, but believing;" and also, "Be strong, and of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go before thee; He will not fail thee nor forsake thee."

The more we know about a cause the more we will be interested. An exchange has the following:

"You take a daily paper, do you not?"

"Yes; several of them."

"Why not give them up and save the money?"

"What! Don't you suppose I want to know something of what is going on in the world?"

"How many church papers do you take?"

"None."

"Then am I to understand that you do not want to know what is going on in the Church of God?"

If we have faith in the principles and purposes of the League we ought to see to it that the REVIEW finds its way into every Lutheran family.

Luther League Topics

Christmas. December 25, 1898.

The Angels' Interest in Men's Salvation.—(Heb 1:1-14.)

The introduction, verses 1-4, presents the threefold office of Christ: "spoken unto us," Prophet; "made purification of sins," Priest; "sat down," etc., King; thus announcing the theme of the entire epistle.

Verse 5 portrays the "peerless majesty of the Mediator's name;" verse 6, His superiority over angels; 7-9, the contrast between the angels and the Son; 13-14, the function of angels—messengers—fulfilling the wishes and commands of the Messianic King.

Their Employment.—"They behold, adore and studey the revelation of the Divine Being in providence and redemption." (Baugher.)

Relation to Believers.—"They are present in assemblies where they meet (I Cor. 11:10); they rejoice over every one that repents and turns to the Saviour (Luke 15:10)." (J. A. Brown.)

Do we doubt their "interest in men's salvation?" They know what Heaven is, were its first created inhabitants. They know what hell is, were present at its creation, saw Satan and his legions cast out of Divine presence. They know the glory of the universe, were probably present at its creation. Job 38:7. They know the dreadfulness of the fall of man.

They know something of the cost of the Redemption, the glory which Christ laid aside, the humiliation of the Incarnation; they bore the messages to Mary and Joseph. They know the joy of Christmas. They told the glad tidings to the Judean shepherds on Bethlehem's plains on that first Christmas eve, singing heavenly praises and glorias!

They watched the tragedy on Calvary, and gladly rolled away the stone from the empty tomb! Doubtless they have been in the midst of the Church ever since, protecting her in danger, guarding her in the midst of heresy and corruption, rejoicing with her in her triumphs, and looking forward with her for the glorious Second Coming of their and our Lord. Yea, verily, these are "things the angels desire to look into."

Suggested Hymns (Luther League Hymnal) 83 to 90.

New Year. January 1, 1899.

An Acceptable Year.—(Luke 4:16-21.)

When the proud tree of Davidic royalty was blasted and felled, Isaiah's prophecies must have become interesting reading to the humbled Jew. Out of that stump of Jesse a tender shoot was to sprout, grow, blossom and bear fruit forever.

In Nazareth, Jesus reads Isa. 61:1-3, and announces to his astonished townsmen that the "Acceptable Year" is at hand and Isaiah's prophecy fulfilled. "The Gospel comes to the hungry and thirsty, the longing, the unsatisfied." (Baugher.)

Jesus' coming was a day of salvation full of tender offers of mercy, the great event of all time.

In the Reformation there was an "acceptable year of the Lord." A precious and unique opportunity was given to the peoples of Europe to take a stand for the pure faith of God's word and plant themselves on apostolic foundations, at once catholic, spiritual, biblical and true.

For our beloved Church in America there is to-day "an acceptable year." Not one of the denominations has such a wonderful home mission field. It calls loudly for enlarged giving! It is the opportunity of centuries! Shall we embrace it? If not, the prediction of Mordecai (Esther 4:14) might be fulfilled in our case.

Happy New Year! is the glad cry of to-day shouted from many throats. Let this new year of 1899 be "an acceptable year of the Lord, a time for salvation and for service." May our Father so fill us with wisdom and grace that we may accomplish much for His Kingdom.

Suggested Hymns (Luther League Hymnal) 144, 151, 166, 170, 180, 146.

First Week After Epiphany. January 8, 1899.

The Baptism of Jesus.—(Matt. 3:7-17.)

John's baptism, a public confession of sin and declaration of repentance, was only a shadow of the present Sacrament. The general tenor of Scripture teaching, Jewish precedent, and the form of various Mosaic ceremonies, point to affusion as the probable mode. The baptism of Jesus was:

I. An Inauguration into the Messianic Office.—The Johannean baptism becomes a public installation of the Messiah. Needing no repentance, Jesus takes up the office of sin-bearer for the world. The whole Trinity is present. The audible voice of the Father solemnly declares Jesus to be His beloved Son.

The Holy Spirit descends visibly as a dove. John 1:32; Luke 3:22. Among the Orientals the dove was an emblem of purity, innocence, harmlessness (Matt. 10:16) and of faithful love.

II. A Fulfillment of Righteousness.—Righteousness here means conscientious obedience to Divine law. John's baptism was divinely appointed. The Saviour, by honoring God's messenger and apointment, fulfilled "all righteousness." John no longer hesitated, but obeyed.

If Jesus insisted upon fulfilling "righteousness," how much more ought Christian parents always give their children the benefit of the Christian Sacrament of baptism, ordinarily necessary for salvation! And if John submitted gracefully, how much more ought we to avail ourselves of the grace conferred on us in our own baptism and fulfill God's will daily and conscientiously.

Suggested Hymns (Luther League Hymnal) 59, 91, 93, 96, 173, 219.

Second Week After Epiphany. January 15, 1899.

Faith Brings Life.—(John 3:27-36.)

John the Baptist nobly points to Jesus as infinitely superior to himself (verses 27-30), and is content to be "the friend of the bridegroom," rejoicing that the "bride" is following her Master and Lord. He solemnly testifies concerning Christ to the whole world (31-36).

Note the unique dignity of Jesus' position (31), infinite, supreme, "above all." John sees that many will reject their Saviour. But into the hands of this same Jesus, whom the Father loves, have been committed all things. Hence worship and loving discipleship are due the Son. This last ringing message from the great Forerunner deserves our serious consideration: "He that believeth on the Son hath eternal life." "Faith brings life."

"Faith is a disposition of man toward God, by which man makes God the center of his life (Jacobs).

The Bible thus divides all men into two classes—believers and unbelievers. Unbelief, anything less than living faith, is the sin in God's sight which, unrepented of, will surely condemn. Mark 16:16; Luke 10:16; John 3:18; 12:48. This condition is offered to all men and with it, through Divine grace, the ability to accept. John 1:12; 6:44-65; Eph. 2:8; Phil. 1:29; 2 Cor. 9:15.

The decision hangs altogether on Faith. Works cannot save. Acts 13:39; Gal. 2:16. Salvation is by Faith alone. "The just shall live by his faith" was the battle cry of the Reformation.

The reward of faith is life, both now and hereafter. John 3:36; 5:24; 6:40-47; 20:31. Man has it instantly upon believing. By "believing" we mean absolute certainty of conviction based on the Word of God. This reward is everlasting and the free gift of God. Rom. 5:17; 6:23; 1 Pet. 1:4; 1 John 5:11-12.

Here is personal salvation in a nutshell (verse 36). Here is Life or Death, God's grace or His wrath, "the decision altogether hanging on faith."

Suggested Hymns (Luther League Hymnal), 92, 95, 99, 153, 170, 225.

These Topics, in pamphlet form, covering three months, can be supplied at nominal rates by LUTHER LEAGUE REVIEW, Box 133, Washington, D. C

Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— At a meeting of the Martin Luther Society of New York, held at the Empire Hotel, on December 1, Rev. G. C. Berkmeier spoke on "Sketches of Travel in Foreign Lands."

— The fall meeting of the Southern Conference of the Synod of New York and New Jersey was held in Christ Lutheran Church, Rev. G. U. Wenner, pastor, on November 21 to 23.

— St. John's congregation on Christopher street, Rev. J. J. Young, D.D., pastor, will celebrate the fortieth anniversary of its organization on Sunday, December 18. At the evening service will occur the unveiling of the Wedikind memorial tablet. The sermon on that occasion will be preached by Rev. F. H. Knubel, a catechumen of Dr. Wedikind.

— A handsome Angel Lectern of polished brass, 6 feet in hight, made from special designs by the Cox Sons & Buckley Company, 70 Fifth avenue, New York City, has recently been placed in Christ's Lutheran Church, Rev. G. U. Wenner, D.D., pastor. This firm is also making a beautiful brass pulpit of elaborate design for the same church. The latter will be ready to dedicate on Christmas Day.

— Rev. T. C. Borth of the German Lutheran Church, at West New Brighton, instituted English services in his congregation last month.

Brooklyn

— On November 20 the corner stone of the new Swedish Lutheran Immanuel Church, Brooklyn, N. Y., was laid. Addresses were made in four languages. English, Swedish, German and Norwegian. Rev. G. Nelsenius is its active and energetic pastor.

— Bethlehem congregation, Marion street, Rev. E. H. W. Kandelhart, celebrated its tenth anniversary on November 6. The congregation was organized by Rev. J. J. Heischmann, D.D., of St. Peter's Church.

— On Sunday, December 11, St. Paul's Church, Brooklyn, Rev. Hugo W. Hoffman, celebrated the lifting of the entire church debt of $5,500. The mortgage representing the debt was burned with appropriate ceremony at the church services, and the congregation now rejoices in the free possession of a magnificent church property valued at $125,000.

Philadelphia

— At a recent celebration of the anniversary of the death of Gustavus Adolphus, the Swedish congregation bearing that name raised nearly $800 in subscriptions toward a "New Swedes' Church," to be erected in 1900. Thus far $1,274 are within sight, and the congregation, under the leadership of Rev. Dr. Blomgren, a professor of Hebrew at Mount Airy, is looking hopefully to the future.

— The fifteenth anniversary of the founding of Bethany Lutheran Church, Rev. S. G. Shannon, took place on November 6.

— Rev. Dr. W. M. Baum, D.D., pastor of St. Matthew's, celebrated the golden jubilee of his entrance into the ministry on Nov. 6. The services were held in St. Peter's, Middletown, Pa., where Dr. Baum began his ministry. Two of his sons, Rev. W. M. Baum, Jr., of Canajoharie, N. Y., and Rev. Fred Baum, a member of the Gettysburg Seminary, took part in the services.

— Rev. J. F. Ohl of the Milwaukee Hospital has resigned his position, and on December 15 will become chaplain at the German Hospital of this city.

Jersey City

— English Lutheran services are now being held every Sunday afternoon in Kenneth Hall, Palisade avenue, near South street, Jersey City Heights. The attendance is encouraging. Rev. William Dallmann, of the Church of the Redeemer, New York, conducts the services.

— Rev. John E. Heindel was installed as pastor of the Church of the Redeemer on November 20 by H. H. Weber, general secretary of Church Extension. After the opening service the president of the Ladies' Aid Society stepped forward and uncovered on the altar a beautiful silver communion service and baptismal bowl, and in a few well-chosen words presented the same, in behalf of the Ladies' Aid Society, to the congregation. The following gifts were also received: From Mrs. Michael Harter of Mansfield, Ohio, a handsome black silk gown to the pastor; a large pulpit Bible from St. James' congregation of New York, J. B. Reimensnyder, D.D., pastor, and a lectern was presented by Christ's Church of Gettysburg, Rev. H. C. Alleman, pastor.

Chicago

— Saron Swedish congregation recently celebrated the tenth anniversary of its existence. At the first session the pastor, Revs. A. E. Becklund and E. J. A. Rosenquist spoke, and at the second, which was a children's festival, the pastor again appeared, and also Rev. J. N. Brandelle.

— The chapel of the English Lutheran Mission at Ravenswood, Chicago, was dedicated on November 28. Rev. Frederick W. Meyer is the pastor.

NEW YORK STATE

— The English Conference of the New York Ministerium met in Binghamton on November 14 and 15, and elected Rev. W. J. Miller pres.; Rev. W. F. Bacher sec., and J. F. Dinkey treas. There are nineteen pastors in the conference,

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with congregations as follows: 5 in New York, 4 in Rochester, 3 in Buffalo, 1 each in Jamestown, Syracuse, Utica, Binghamton, Kingston, Albany and Newark.

— Rev. M. W. Gaudian has resigned as pastor of St. Luke's, New Rochelle, and accepted a call to New Brighton, Conn.

— The English pastors of Rochester, N. Y., organized a city pastoral convention December 5.

PENNSYLVANIA

— On October 15 and 16 the one hundredth anniversary of the congregation of Friedens Church, Orwigsburg parish, Pa., was celebrated. Rev. Dr. F. J. Schantz delivered the historical address.

— A new Lutheran church was consecrated at Ricketts, Pa., Sunday, December 4. Rev. Dr. Schaeffer of Philadelphia preached the sermon. The pastor is Rev. J. I. Miller, D.D., the father of Rev. C. Armand Miller, pastor of the church where the national convention met.

— Rev. and Mrs. Ramer of Scranton were surprised by the members of their congregation on the occasion of their wedding anniversary. A full pantry and a fat purse were left behind.

GENERAL

— The fiftieth anniversary of St. Paul's of Dixon, Ill., Rev. T. F. Dornblaser pastor, will be held December 16-19. The church has been greatly improved, at a cost of $7,000, including a new pipe organ, and an elaborate programme for the anniversary has been arranged.

— The new Trinity Church at Grand Rapids, Mich., was dedicated to the worship of God November 20. The work in Grand Rapids has had a rapid and substantial growth from the beginning. Rev. C. J. Kiefer is the pastor.

— The fiftieth anniversary of the founding of the Swedish Lutheran Church at New Sweden, Iowa, was celebrated in a brilliant manner on November 26 and 27. Sermons and addresses were delivered by Revs. Drs. M. C. Ranseen, L. Holmes, S. P. A. Lindahl and Revs. H. Olson, L. G. Abrahamson, C. J. Maxwell, M. P. Odén and A. G. Ander.

— The old log church built twenty-five years ago at Blumenau, Colo., by Rev. Hirschman, has been replaced by a new frame church, which was recently dedicated.

— St. John's German congregation, on October 31, celebrated its fortieth aninversary. Rev. Hansell of Quebec conducted the first service October 16, 1853. April 19, 1858, the cornerstone of St. John's Church was laid; the church was completed in October of the same year.

HOLIDAY TOUR TO WASHINGTON.

December 27 is the date selected for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Round-trip rate, covering all necessary expenses for the entire time absent, transportation, hotel accommodations, guides, &c., $14.50 from New York, $13.50 from Trenton, and $11.50 from Philadelphia. Proportionate rates from other points.

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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LUTHER LEAGUE OF IOWA.
Pres. REV. S. R. ELSON, - - - - - Iowa City.
Sec'y, REV. O. G. U. SILJAU, - - - Northwood.

LUTHER LEAGUE OF NEBRASKA.
Pres., REV. LUTHER M. KUHNS, - - - Omaha.
Cor. Sec'y, MISS MARGARET PIERSON, - - Lincoln.

LUTHER LEAGUE OF SO. DAKOTA.
Pres., PROF. C. S. LAWRENCE, - - - - Canton.
Cor. Sec'y, O. A. ANDERSON, - - - Vermillion.

LUTHER LEAGUE OF MINNESOTA
Pres., PROF. E. G. LUND, - - - - - Minneapolis.
Cor. Sec'y, K. SWENSON, - - - - - Minneapolis.

District Leagues in States not Organized

LUTHER LEAGUE OF CENTRAL CONNECTICUT.
Pres., N. J. RONSTEDT, - - - - - New Haven.
Cor. Sec'y, MISS AUGUSTA HOFFMEISTER, New Haven.

LUTHER LEAGUE OF NEWBERRY COUNTY, S. C.
Pres., S. J. DERRICK, - - - - - - Newberry.
Sec'y, F. GERTRUDE SIMPSON, - - - Newberry.

LUTHER LEAGUE OF THE SOUTH ATLANTIC COAST REGION.
Pres., REV. R. C. HOLLAND, D.D., - Charleston, S. C.
Cor. Sec'y, JULIAN SMITH, - - - Charleston, S. C.

YOUNG PEOPLE'S UNION OF THE MINNESOTA SWEDISH CONFERENCE.
Pres., REV. C. J. PETRI, - - - - - Minneapolis.
Cor. Sec'y, REV. F. M. ECKMAN, - - - Centre City.

LUTHER LEAGUE OF THE TWIN CITIES.
Pres., REV. E. G. LUND, - - Minneapolis, Minn.
Sec'y. MISS ANNIE QUAMM, - Minneapolis, Minn.

LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF., E. D. BUSBY, - - Moorehead, Minn.
Sec'y, REV. L. S. MAVRICK, - - Hatton, N. D.

NEW YORK STATE

New York City

— On Sunday, December 18, the occasion of the fortieth anniversary of the organization of St. John's Church, Rev. J. J. Young, D.D., pastor, there will occur the unveiling of the Wedekind Memorial Tablet, presented by the catechumens of the late Dr. A. C. Wedekind.

— The Luther League of the Church of the Atonement will supply the Christmas decorations for the church. They furnish flowers regularly for the altar of the church.

— Thursday evening, November 17, the Martin Luther Choral Society, composed of the young people of the Missouri churches of this city and conducted similarly to the Luther League Choral Union, gave a concert in Chickering Hall.

— The Luther League of Holy Trinity Church, Mt. Vernon, N. Y., Rev. J. W. Smith, pastor, is making splendid progress. At the last meeting eight new members were elected.

Brooklyn

— A regular meeting of the Central Luther League of Brooklyn was held on November 28, at St. Peter's Church. Rev. Dr. Heischman, pastor. President G. P. Moller occupied the chair. Reports were made by delegates of the work done in their respective societies during the past two months. The Executive Committee recommended that on account of the recent convention held in New York City the annual rally be omitted for this year. Representatives were present from the Norwegian Church on Twenty-seventh street, who expect to join the League soon. Arrangements were made for a lecture to be delivered by Dr. Heischman some time in January. At the close of the business meeting informal addresses were made by the Revs. Dr. Heischman and S. G. Weiskotten.

— Rev. H. E. Clare, pastor of the new English Lutheran Church, on Rochester avenue, organized a Luther League on December 2, with 29 members. He expects to make the number 40 before long. They will use the Luther League Topics.

— Herman H. Torborg, well known among Luther Leaguers of Brooklyn, for some years a member and officer of St. John's Luther

League, was elected a member of the Assembly at the last election.

— The Luther League of St. Paul's, Rev. H. W. Hoffman, pastor, contributed recently from its treasury the sum of $100 toward the raising of the church debt, which was successfully accomplished on Sunday, December 11.

— A Luther League "Rally" was held by the members of the Geseligkeit Verein of St. Peter's Church of Greenport on November 23. An interesting programme was presented, and the report of the delegate to the New York State and national convention was attentively listened to by the members and friends of the society.

Rhinebeck District

— The seventeenth convention of the Luther League of the counties of Columbia, Dutchess, Greene and Ulster, New York, met in St. John's Lutheran Church of Manorton, Rev. W. H. Stutts, pastor, on October 31. It was a large and enthusiastic meeting. The first session was opened with devotional services, conducted by Rev. Stutts. The reports of the secretary and treasurer were interesting and encuraging. Rev. C. T. McDaniel of Hudson gave a very interesting report of the late national and State convention in New York. At the second session addresses were made by Mr. Amasa P. Lashar of Cheviot on "Consecration," and Mr. E. B. Simmons of West Camp on "Personal Responsibility." Both of these addresses were suggestive and helpful. At the conclusion of the afternoon session the convention sat down to a palatable dinner provided by the kind people of Manorton. At the evening session an address, subject, "The Legacy of the Reformation," was delivered by Rev. E. A. Ottman of Ghent.

— The Y. P. S. C. E. of our church at Athens recently elected the following officers: Pres., Mrs. J. S. Clough; vice-pres., Miss Ida Uline; rec. sec., Mrs. Hain; treas., U. G. Van Hoesen; organist, Mrs. E. Houghtaling; ass't organist, Miss Maud Lee. One of the evidences of the practical endeavors of the society is the large and handsome new "Oak" stove placed in the church. This is commendable in the members and shows that they believe in having their church attractive and comfortable.

— The Young People's Society of Ancram, N. Y., Rev. J. W. Lake, D.D., pastor, is moving in the right direction. Having recently contributed $5 for the Cleveland mission, they are now taking up the Luther League Reading Course with very cheering prospects.

Albany and Vicinity

— The seventh annual mass convention of the Albany District Luther League, held in Canajoharie German Lutheran Church, November 15, was a successful meeting. All the addresses were carefully prepared. There was a large delegation present.

— On the evening of November 17 the Church of the Redeemer, Rev. J. C. Seegers, pastor, held its annual Reformation Festival under the auspices of the Luther League. Addresses were delivered by Rev. W. F. Bacher of Rondout and Rev. F. W. Klingensmith of Utica, the former on the "Conservatism of the Reformation," the latter on "Luther and Modern Education." The Vesper Service and several special selections were most creditably rendered by a Luther League chorus organized for the occasion.

— The Young People's Society of Zion's Church at Seward, Rev. A. E. Gringel, pastor, was recently reorganized as a Luther League.

Rochester League.

— The following officers were elected by the Young Men's Luther Association of the Church of the Reformation of Rochester, at the November semi-annual meeting: Pres., J. George Meier; vice-pres., Charles Weniger; sec., Louis P. Beck, Jr.; treas., William G. Frey, Jr. The association unanimously decided to support and join the movement for young people's devotional meetings on Sunday evenings, and a goodly number pledged themselves to attend the meetings.

Buffalo

— The semi-annual convention of the Luther League of Buffalo was held on November 10 at Christ's Church. Between six hundred and seven hundred attended. Rev. J. W. Kirsch made an able address on "The Early Life of Luther," and Rev. T. W. Kretschman spoke on "Martin Luther's Influence on the Luther League," which was very suggestive. Mr. Frederic G. Noxsel gave a report of State and national conventions.

PENNSYLVANIA

Philadelphia

— The Luther League of the Church of the Atonement, Rev. W. L. Stough, pastor, was organized almost four years ago with a membership of fourteen (at present there are forty-three members). Within that period $407.24 was contributed by the League to the congregation—$98 during the past year. To the League is due the credit for providing the flowers which are used to decorate the altar and to cheer the sick. Receipts for the year, $104.65; expenditures, $6; transferred, as noted above, $98.

Bucks, Montgomery and Chester Counties

— At the regular monthly meeting of St. James Luther League on November 9 the following officers were elected to serve the ensuing six months: Pres., Miss Sadie E. Miller; vice-pres., William H. Schwenk; rec. sec., Miss Sarah Yerger; treas., Jacob F. Snell.

— A Luther League was organized in the charge of Rev. Harry C. Kline at Hamburg, on November 23, with these officers: Pres., Prof. W. A. B. Ketner; sec., Miss Mary Miller. Other officers will be appointed later on. The Luther League Topics will be used at once.

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MEMORIAL WINDOWS

Northeastern Central

— The Luther League of St. John's, Pittston, was received into the Northeastern Central at the last session.

— Mr. E. August Miller of Philadelphia delivered one of his happy and eloquent addresses before a large audience in St. John's Lutheran Church, Wilkesbarre. His subject was "The Point of View."

Allentown District

— The Allentown Central League, at its sixth semi-annual convention, held in Allentown on the 10th ult., donated $25 to the LUTHER LEAGUE REVIEW, and, in compliance with a resolution adopted by the Luther League of America, a committee was appointed to solicit moneys and subscriptions for the REVIEW, and every society in the Central was urged to appoint a committee to co-operate with above committee. Quite a number of new subscribers have already been reported, and we hope, through our efforts, to be able to make a very favorable showing by our next annual convention. Every society in our Central has been urged to make a careful study and systematic use of all the books in the Reading Course, and also the use of the Topics.

Upper Lehigh Valley League

— The Central Luther League of the Upper Lehigh Valley held their ninth semi-annual convention in Christ Church, Hazleton, Rev. J. O. Schlenker, pastor, on November 1 and 2. The treasurer's report showed that there was $133.21 in the treasury. The greater part of this money was devoted to the following purposes; $50 to North Scranton Mission; $10 to Foreign Missions; $10 to Home Missions; $10 to Orphans' Home, Germantown; $10 to Orphans' Home, Topton. The following subjects were discussed: 1. "Our Central and Its Leagues;" (*a*) "What Have They Accomplished?" by Miss Mary Sindenberger; (*b*) "What They Can Do and Should Do," by Rev. A. C. Wuchter. 2. "What Can the Luther League Do to Educate Its Members in the History and Doctrines of Our Church?" essay, Miss Mary Miller. 3. "What Special Dangers Threaten the Loyalty of Our Young People to the Church?" Rev. J. J. Kuntz. The evening session opened at 8 p.m. Rev. L. Lindenstruth gave a German address on "How We Can Get Our Young People to Become Active Workers for the Congregation." One of the special features of the evening's programme was the address of Rev. H. A. Weller of the Pottsville Conference on the subject, "A Step Nearer." This address was followed by the discussion of the subject, "What Constitutes a Live Church?" essay, Mrs. Jennie Klingerman; address, Rev. J. J. Kuntz. The fourth session opened on Wednesday morning at 9 o'clock. The following subjects were discussed at this session: 1. "The S. S. and the Catechism," Rev. C. H. Hemsath; 2. "Is One Church as Good as Another?" by George F. Begel; 3. "The Blessings and Benefits to the League of Engaging in Mission Work." Essay, Albert Knelly; address, Rev. J. H. Longacre. The present officers of the Central are: Pres., E. F. Ritter, West Hazleton, Pa.; vice-pres., George F. Begel, Weissport, Pa.; sec., Miss Sallie Kunkle, Kresgyville, Pa.; treas., Charles Rohrig, Mauch Chunk, Pa.

Pittsburgh and Greensburg Centrals

— The Pittsburgh Central met November 15 in St. Mark's Church, Allegheny, Rev. C. B. King, pastor. Two sessions were held. In the afternoon nearly 50 delegates and pastors assembled for business and hearing reports and papers. Officers are Geo. F. Siefried, pres.; Miss Bertie Coene, sec.; G. W. Bolan, treas.; N. L. Paul, fin. sec.; R. E. McDaniel, stat. sec. The Central will hereafter meet quarterly, and then in the evening only. It was found many who desired to attend could not come in the day time, but could at night. An able committee of five, with Dr. McDaniel as chairman, was appointed on arrangements, &c., for next State League convention in Pittsburgh. The theme of young peoples' societies was treated by Revs. T. S. Brown and H. C. Reller, "Lutheran Literature," by Rev. G. W. Critchlow. After an excellent collation, prepared by the ladies of St. Mark's, had been fully enjoyed, the services were resumed with a large attendance. Rev. L. D. Reed read a paper on "Church Music in the Lutheran Services," followed by an address by Rev. I. K. Wismer, on "Our Treasures in the Gospel." The theme being drawn from several of the 95 theses. The National League and REVIEW were presented by Dr. McDaniel in a strong claim.

— The ladies will celebrate the seventh anniversary of the St. Mark's Society for Missions (Rev. C. B. King, pastor), December 9, 1898.

— On November 15, Rev. Geo. J. Gongaware, president of the Greensburg Central, addressed Holy Trinity Church Luther League, Irwin, Pa., Rev. S. K. Herbster, pastor, on the work it is expected to do, emphasizing the reading course. He gave solid facts, but in a most pleasing manner, greatly encouraging the members of the League to take hold of the work so great and important. Brother Gongaware is anxious to visit all the leagues of the central in the same way.

OHIO

— The second convention of the Miami Valley District of the Ohio State Luther League will be held at Dayton, Ohio, in St. John's Evangelical English Lutheran Church, on St. Clair street, opposite City Library, Thursday, December 29, 1898, Rev. J. G. Neiffe, pastor. Each Young People's Society of whatever name of the Lutheran Church, is entitled to send six delegates. For further information address the president. Perry O. Getter, Miamisburg, Ohio.

ILLINOIS

— A Luther League was recently organized among the young people of the Norwegian Lutheran congregation, at Elliott, Ill. It started with 22 members and has now 34. It is so far a success and approved of by both young and old. Character of the meetings is religious, literary and musical. The League has now decided to begin with the Luther League Topics. The officers are: Rev. H. Hoverstad, pres.; P. E. Nelson, vice.-pres.; Miss Johanna Hatteberg, sec.; P. K. Dahl, treas.

NEW JERSEY

— The Luther League of New Jersey met in Holy Trinity Church, Jersey City, Rev. E. E. Neudewitz, pastor, on November 8 for their third annual convention. There was a good programme, the principal addresses being given by Rev. George Genzmer and Rev. M. S. Waters. Reports from individual leagues and from delegates to the recent national convention

were heard, as well as reports of the officers. The following were elected officers for the ensuing year: Pres., Frank Schneider of Elizabeth; first vice-pres., Rev. George Genzmer of Ocean Grove; second vice-pres., Rev. Frederick C. Knapf of Elizabeth; third vice-pres., Mr. Luhrman of Jersey City; rec. sec., Miss Lena Block of Newark; cor. sec., Miss Hannah Deprez of Elizabeth, and treas., Mr. Albert C. Kraft of Camden.

CONNECTICUT

— The delegates of the Connecticut Central Luther League to the national convention reported, through Mr. C. F. Gutbrod, at a recent meeting, giving a very clear idea of the character of the national convention and its proceedings. Some of the facts brought out in it with regard to the Lutheran Church in general and Luther League work in particular were undoubtedly a revelation to most of those present. The Connecticut Central League should certainly profit as a result of the visit of its delegates to the national convention. Immediately after the meeting a "Social Hour" and reception to visiting delegates was held in a hall near the church. A supper was served by the Luther League of Trinity Lutheran Church. Musical selections, rendered by the Luther League Zither Club and by Mr. W. Frolich were greatly enjoyed. Informal speeches were made by Revs. Timm and Kitzmeyer.

NORTH CAROLINA

— The annual convention of the North Carolina State Luther League was held in St. James' Lutheran Church, Concord, N. C., November 12. Rev. J. P. Miller of China Grove delivered the convention sermon. An address was also delivered by Mr. L. M. Swink of Winston. The officers elected for the year are: J. M. Julian, pres.; Jno. D. Barrier, Henderson Ridenhour, Guy Cline, vice-prests.; Robert Julian, rec. sec.; Bismarck Capps, cor. sec.; Miss Pearl Brown, treas.

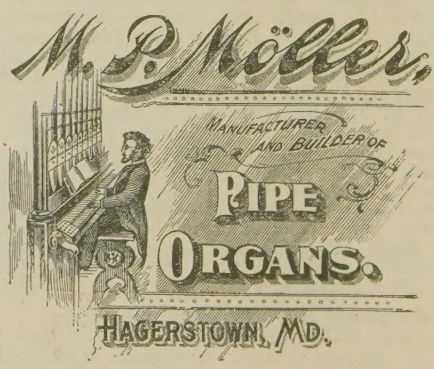
DISTRICT OF COLUMBIA

— St. John's Luther League, Rev. Geo. Brodthage, pastor, celebrated its first anniversary on October 17. The president, Mr. Chas. Zanner, presided. A number of addresses were made, including one by the National Treasurer, Mr. Cornelius Eckhardt. A feature of the celebration was the dedication of a handsome banner.

— The second anniversary of St. Mark's Luther League was celebrated on December 9, at the church. A very interesting and profitable programme was rendered, including addresses by W. C. Stoever, Esq., president of Pennsylvania Luther League and the pastor of the church, Rev. J. C. Bowers, which were well received and made a very favorable impression on those present. Mr. Stoever spoke on "What's in a Name," and Rev. Mr. Bowers on the "Luther League and Its Worth to the Church." A surprise of the evening was the presentation by Mr. August W. Noack, Jr., on behalf of the League, of a very handsome silver pitcher to the president of the League, Mr. Cornelius Eckhardt, who has served in that capacity since its organization. Mr. Noack's remarks were well chosen and they were feelingly responded to by Mr. Eckhardt. The league is in a very prosperous condition, and has been of much service to pastor and congregation. About 30 copies of the REVIEW are taken monthly; the Luther League Hymnal and Topics also used. The present officers are: Pres., Mr. Cornelius Eckhardt; vice-pres., Miss Mamie Strobel; sec., Mr. Oscar Noack; treas., Mr. Carl Rowe; and organist, Miss Barbara Teagle.

KENTUCKY

— The friends of Lutheranism in Louisville were very much gratified at the success of the Rally of the Louisville Luther League, held in the St. Paul's Church on November 13. The Louisville Luther League has become an important factor in our work in this city. The liturgical service was conducted by the pastor of St. Paul's, Rev. F. M. Porch, assisted by Revs. Himes and Zeigler. The subject, "The Luther League—Its Success," was divided into six topics and responded to by representatives from the various churches. In the absence of a representative for the first topic, Mr. Rudolph Zimmerman, the president of the League, referred to the appropriateness of "The Name"—Luther League. Rev. C. F. Steck of Grace Church spoke on the topic, "Our Historic Emblem," referring to it as an emblem of the faith of our Church. Miss Florence Bauer of Trinity Church in a well written paper showed the advantages of the "Literature and Literary Work" of the Luther League, urging an interest in the excellent list of books published and the advantages to be obtained by a knowledge of our rich literature. "Its Social Side" was presented by Mr. Aulin Kanston of the Second Church. Mr. Kanston plead for sociability everywhere for the sake of the Church. The Church has a social work to do. It cannot be neglected without detriment. Many people are attracted to the Church and come to enjoy its ministrations because of the sociability of its members. Mr. William Bromme of the Third Church spoke of "Our Motto: Of the Church, by the Church, for the Church." It is the work that has been committed to us, to be done by us as a Church and for the benefit of those for whom the Church is sent to help. "Its Opportunities" were shown by Mr. Wm. Krieger of St. Paul's Church. Mr. Krieger referred to the opportunities of the past and how well they were recognized and accepted by our forefathers, the magnificent opportunities of the present and the great success of all proper labor for the maintenance of our work in our own times, and lastly of the great opportunities of the future. The president then spoke of the good work our League was doing, and urged loyalty, after which prayer was offered by Rev. H. K. Fenner, D.D., and the benediction was pronounced by Rev. C. F. Steck.



The Juniors' Page

CONDUCTED BY REV. C. ELVIN HAUPT, LANCASTER, PA.

What Do You Want for Christmas?

All about us, pure as a robe of white, lies the freshly fallen snow. It came like the manna of the wilderness last night, and here it is—a blessing from the Lord—reminding us of that wonderfully pure and perfect child over whose lowly dwelling in Bethlehem hung the guidance star, to follow which is the part of wisdom indeed. Everywhere now the question goes, by voice, or wire, and under stamp and seal, "What do you want for Christmas?" And what a letter-box must old "Santa"—he of the snowy locks and merry eyes and cherry cheeks—investigate such mornings as these!

But we wonder whether all are aware of the "thing needful," a heart made ready by honest repentance and hopeful expectation to receive the ever welcome and holy Child Jesus, now the King of Kings, and at His feet sit to hear His loving words of wisdom.

Inspiration

How Christmas cheers us all! The bright, earnest faces of the workers of the League met in recent conventions in the City of New York are an indication, surely, of the spirit with which the Leagues and Junior Leagues will celebrate Christ's coming. He who follows the broad carriage-way from Jerusalem to Bethlehem to-day finds no lowly manger, rude and bare, but learns with wondering amazement that the bells of all Christendom have been set to ringing, and are chiming merrily the obligato of earth to the angelic song.

Have a Meeting

By all means let our Juniors have a Christmas meeting. Let it be the best and noblest that we can. Let us have the "Good tidings of great joy" retold in every possible and suitable way, by quoting it, singing it, illustrating it, and impressing it. Let all "come to worship Him." Welcome the Saviour to every League and every faithful heart. Object lessons may well be taught. Tell of the "Star," the "Manger," the "Gate"—("And the King of Glory shall come in")—the gold, incense, myrrh. Let us rejoice "with exceeding great joy."

"Unto Me"

One way for our Juniors to keep the hallowed Christmastide aright lies in thinking of and bearing some little pleasant tribute to those in the congregation or on the lists who are sick. Let it be done for the Master's sake.

A Neat Gift

How appropriate as a gift to our Juniors would be a year's subscription to the LUTHER LEAGUE REVIEW! Every one thus added consolidates the support and helps to increase the excellence, power and value of our paper. And every reader becomes acquainted with the great circle of work and workers.

Literature

In response to many inquiries for "Helps," "Junior Literature," &c., we reply that the only aids that we have thus far are those of the entire League. It is better to keep united as far as possible in our plans, topics, reading courses, &c. The order of exercises should, as far as possible, be made to relate closely to the work of the Luther League itself.

Toys

What a crowd! What a show! Now look at that pretty window! How the boys and girls love to watch at all the stores where the shopkeepers have put out their Christmas novelties. Everything that one could think of seems there. Balls and bells, dolls and comic figures, dishes on dainty tables, and quaint furniture for little housekeepers, menageries and Ferris wheels, cast iron banks and puffing steam engines, dancing clowns and music boxes playing the tune, books and skates, sleds and coaches. No wonder the poor and the rich alike stop and look over the shoulders of the youngsters at the pretty, glittering and delightful things.

But let no one think that toys, if they be true and good, have not a mission in the world. The tiny tool boxes and steam engines and windmills and color boxes are the forerunners of the tools and palettes of to-morrow. The play of to-day's nursery group around the house of blocks is as earnest often as the laborious zeal of the architect or artisan. The same hand that is smoothing dollie's hair and the same bright eyes that glance so tenderly upon the waxen features will soon ply the needle swiftly and be looking out upon the great world of real duty.

So with our Junior League. Here are the rising young pastors, the coming elders, the deacons and deaconesses of to-morrow, who will, by the pleasant evenings and social hours of pastime and instruction, be well qualified for all that "our dear old Church" will need from them.

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